Now then Br Phelps I beseech thee being such an one as Br. Lee the old & tried friend of yourself, & the warm & earnest advocate of that cause to which you have consecrated your life & which I doubt not you love in the Lord, I beseech you ponder these suggestions. They are certainly made in love, to you & the cause. And coming as they do from one, not in the midst of the heat & excitement of central action, but who from a more retired yet commanding position (for I read both sides) is less liable to the errors of heat & excitement. I do not have to encounter as much unchristian & cruel persecution as you do, & by having the duties of a pastor to perform the mind is, of course more likely to keep its ballance, & the character its equity.

These criticisms are designed to have their influence upon any subsequent communications you may make.

Do not think by what I have said that I have declared a war of extermination with Br. Phelps — the extermination applies only to the wrong of his measures. I think things are to be done in better way soon. I did not think when I stood alone upon the platform of the convention, that I was to be followed so closely by such numbers of such men. But the Lord is doing more than I had hoped. The day of the slaves redemption draws near. Bless the Lord O my soul. Yours most affectionately & faithfully Sam Lee

New Haven Con
August 21

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Rev A. A. Phelps
Boston
Ms

Single.

Now then let me in conclusion say what I have repeatedly said before to you, at different times, you are by nature given to severity in spirit & manner. Do you not remember how you used to scold folks at Hopkinton? And you have gone on scolding folks ever since. Dont you know the devil always attacks the weak side of poor erring men. And he can more successfully attack you at this point than any other, being your weak point. — And then monomania! Monomania! a word that you dont love to hear, but which you ought as a philosopher & a christian to think of much. — Another thing I meant to say. I am pained to think of you as so intimate with — as having for your most intimate friends & associates, & as of most congenial spirit such men as Garrison & May & Burleigh — men who love not the Lord Jesus X & who are therefore (if you hold on to orthodoxy you believe it) selfish in all their movements!* I am afraid of my measures & of my spirit, in a religious enterprise, when I find unconverted men ready to act & to feel as I do.*

Thus have I written, & without knowing what are the opinions or the feelings of a solitary mortal ~~on the subject~~ in regard to your letter. And I find on looking it over that I have not said as much as I intended on one point — that introduced in the remarks upon your closing paragraph. Br Phelps how can you unite with Unitarians & unconverted men in their reckless & mad attack upon the orthodox ministers of New England & the North. They are the hope of our nation. And while Garrison & May cannot estimate their worth, you can & should. It is the too common practice with abolitionists to trample under foot the pastoral office: upon maintaining respect for which depends the promotion of true piety, & therefore of any good cause. I have little regard for abolitionism that is not connected with respect for this official means for advancing the cause of X. You are, by these thrusts at pastors, doing to the churches & congregations what you would do to families by unhinging the confidence of their members in their parents & head. True there is much in the ministry to lament, & especially is this found in their opinions & practice on the subject of slavery. The your remedy is worse than the disease. Besides. But you should remember that it is the unchristian & impolitic measures of extravagant abolitionists that has put them where we find them. I know of no one in all this region who opposes the principles of abolitionism, but they despise the spirit which its advocates manifest. And my hands are almost tied from this very cause. — To return to ministerial character & influence. Take your Bible & ~~carefully compare~~ beginning with Heb. 13:17 carefully examine all the kindred texts, & see if you are not violating & especially countenancing those who violate in the grossest manner the spirit & requirements of the Gospel in this respect. Br Phelps I must press this point. It is one of great importance. And it is possible that you must reform, or do an evil to the church of X that shall immeasurably more than counterbalance the healthful influence of your entire life

* come out from among them & be ye separate saith the Lord. You are too good a man to be part & parcel with such men. I cannot tell you how I feel when I think of you as herded with these & sympathizing with them, & especially since my visit to Boston. Do you love the slave more than you love the L. J. X.? And will you regard as fellows & sympathizing companions those who deny the Lord that has redeemed you, because you agree in regard to abolitionism, & lose your love ~~for those~~ (comparatively) for those that love the Saviour on this point ~~they differ~~. Read Martyn page 362 near the top. Thus should you feel ~~after~~ in the company of such a man as Mr. May.

For my own part I could never labor heart & hand in any cause with those who denied the L. J. Their sin would be greater than that of the slaveholder. I would receive my first reproof. Rather let man be denied his manhood, than his divinity! The slave-holder is a robber: but will a man rob God

page 127. second column near the top "The only concession" &c
Were you to exchange with a baptist brother for a single Sabbath, would it not be sin in him to preach on immersion, or in you to preach infant baptism

"3" when "what" is rightly interpreted covers the precise case in question.

The closing paragraph is an unchristian slant at ministers, as if they alone were "workmen" who can sanction what "the leading abolitionists" think best to do; & as if all others were justly "contemptable & base before the people". Oh my brother!!

Thus far brother P. I have read the paper & made notes — very laconically as you will see. Then understand each sentence to mean much as it was designed to. I now add.

You had better not have replied to the Appeal. You should have been willing to be reproved by your fellow laborers in the cause, & that they should think it their duty to publish such a document was evidence that you had reason to pause & examine yourself.

Since I was at Boston I have been at Gen Ass of Connecticut & have also attended the Gen Ass. of Mass. I have seen many ministers & conversed on the subject of abolition. ~~The conclusion~~ I have also been at Andover & learned the state of feeling there, & I have come to the conclusion that a large majority of abolitionists (& no small proportion of the ministers are such) are of the moderate stamp, & frown upon the spirit of "the leading abolitionists" of Boston. And I have used my influence to induce them to unite & take the helm: which thing I think they will do. And the Liberator will have a more serious opposition from christians who believe in your own doctrine of immediate emancipation, & who approve of the general movements of Anti Slavery Societies, than from all others. There will soon be another ~~party~~ recognized party of genuine abolitionists, & to which a multitude that now (not distinguishing as they ought, between principles & measures) oppose the entire cause will attach themselves. Such men as Garrison & May & Burleigh will never preside over the religious enterprize of the N. England church. And Br. Phelps you must cease to be "primus inter pares" with such men & lay aside their spirit, too much of which you have caught, or the N. E. church will leave you with them. — A word about Mr. Birney. He feels as I do, at least to some extent. As evidence in point. When, soon after he had heard my remarks at the Convention, he was asked by one of the Andover abolitionists who they should obtain to lecture to them on 4th July, he replied "Send for that Mr. Lee" — alluding to what I had said at the Convention. And it was in consequence of his suggestion that I was sent for.

The "Appeal" from Andover should show you that the Boston ministers are not alone. It is possible that you may have yet many appeals

Do not regard me as approving of what the Anti-abolitionist ministers of Boston have done in regard to reading notices, & other things, or of their spirit on the subject. They ought to repent in dust & ashes.

* Come out from among them & be ye separate saith the Lord. You are too great a man to be part & parcel with such men. I cannot tell you how I feel when I think of you as herded with them & yet apologizing with them, & especially since my visit to Boston. Do you love the slave more than you love the L.J.?? And will you regard as fellows

For my own part I could never labor heart & hand in any cause with those who denied the L.J. Their sin would be greater than that of the slave-holder. I would receive my first reproof. Rather let man be denied his manhood, than J. his divinity! The slave holder is a robber: but still a worse rob God

PHELPS MSS.

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Rev. Saml. Lee
New Ipswich Aug. 17, 1837

Dear Br. Phelps

I wish to submit the following considerations to your candor in regard to your Letter in the Spectator.

It is too long—inexcusably long for this day of newspapers & when we have so much to read & so little time. You might have done more than you have now done in half of the room.

Your demand of Mr Fitch & others that they should specify persons & things is not reasonable. For first there is an all pervading characteristic of the doings of the "leading abolitionists" of Boston that is exceptionable. I allude to their denunciatory spirit, & their saucy & unmanly manner of treating those who are entitled to respect &c &c—But further, this is the plea of crafty troublers of the peace of communities. I know the member of a church who for many years has kept that church in a broil, & who if told that he is a troubler asks what he has done wrong, & says he is ready to justify any step. Were you to take specific things in his conduct, he would talk a whole day on each, & forget, himself, & cause you to if he could, what you were talking about.

On p. 126 first column near the top in the paragraph beginning with "So much for doctrine" &c This reasoning would prove David a kingly pious, divinely inspired fornicator & adulterer: for he had more wives than one, & he that does that is an adulterer

In column third "5." you should not have vindicated the Liberator for those insinuations respecting Mr. Blagden. Judging from your own account (& that is all I know in the case) the attack upon Mr. B. was both unchristian & mean. If this principle of proceeding with public character is not abandoned the ministry is under the feet of vile & reckless demagogues.

"7" It is true that the agents of "leading abolitionists" have announced that ministers should surrender up their rights,—judging of "rights" or rather duties, by the Bible.

"8" The "plain dealing" of which you speak has been often in the highest degree indecorous, & anti-christian.

Fourth column. I cannot express my astonishment at your address at Br. Towne. Br. Phelps you are crazy!!

Fifth Column "2" You say any minister is ~~to~~ under obligation to read notices (!) as a testimony ~~in~~ defence of the assailed right of free discussion". Now the Boston ministers think they are bound to refuse to read them as a testimony in defence of the assailed rights of the christian ministry. And they have some—much reason for thinking so.

Sixth Column you say "It (the sentence quoted) covers everything" This is not fair. The sentence in its connexion does not mean what you make it mean. At the farthest it can not be supposed to relate to any thing but measures if indeed any thing but the measure in question. That it refers not to preaching is implied not only by the connexion which is decisive but by the use of the word "do". Preaching is not called doing ordinarily. Hence when you fly off in a tangent at "what" & thunder in vacuo, it is all vox et praeterea nihil—unless it be said of that dialogue that it is in bad taste, very bad & too irreverent for a minister of the gospel.

These criticisms are designed to have their influence upon any subsequent communications you may make.